

All Glory to Śrī Guru and Śrī Gaurāᅅga

ŚRĪ MAHĀNET

PRINCETON BVISCS NEWSLETTER

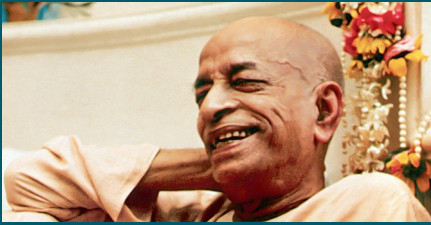
Princeton Bhakti Vedanta Institute of Spiritual Culture and Science

Since the beginning of the Millennium

Second quarter of 2026

Contents:

- 2-3 - Śrīla B. R. Śrīdhara Dev-Goswāmī Mahārāj 10 - Scientific Saᅅkīrtan Updates
4-5- Śrīla B. S. Govinda Dev-Goswāmī Mahārāj
6-7 - Śrīla B. N. Āchārya Dev-Goswāmī Mahārāj
8-9 - Śrīpād B. M. Purī Mahārāj



Śrīla A.C. Bhaktivedānta
Swāmī Prabhupāda

Akāmaᅅ is one who has no material desire. A living being, naturally being the part and parcel of the supreme whole puruᅅam pūrᅅam, has as his natural function to serve the Supreme Being, just as the parts and parcels of the body, or the limbs of the body, are naturally meant to serve the complete body. Desireless means, therefore, not to be inert like the stone, but to be conscious of one's actual position and thus desire satisfaction only from the Supreme Lord. Śrīla Jīva Goswāmī has explained this desirelessness as *bhajanīya-parama-puruᅅa-sukha-mātra-sva-sukhatvam* in his Sandarbha. This means that one should feel happy only by experiencing the happiness of the Supreme Lord.

Bhāgavatam 2.3.10 Purport

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakᅅhaka Śrīdhara
Deva Goswāmī Mahārāj

Verse 4.7

*vyavahārikādaraᅅīyāᅅy api tuchchhavat tyājyāᅅnī—
meruᅅ paᅅyati loᅅtravat kim aparāᅅ bhūmeᅅ patiᅅ bhᅅtyavat
chintā-ratnachayaᅅ ᅅilāᅅakalavat kalpadrumaᅅ kāᅅthavat
saᅅsāraᅅ trᅅa-rāᅅivat kim-aparāᅅ dehaᅅ nijaᅅ bhāravat
(Sarvajᅅa)*

One should also be indifferent towards commonly respected objects—

O Lord, Your devotee sees the ocean to be as insignificant as a palmful of water, the sun as a glow-worm, Mount Sumeru as a pebble, a king as a servant, wish-fulfilling gems as rocks, a desire-yielding tree as wood, worldly aspirations as straw, and he even sees his own body as a trifling weight to carry; he knows all objects unfavorable to devotion as trīvia.

—Sarvajᅅa



WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣhaka Śrīdhara Deva Goswāmī Mahārāj

from *The Loving Search for the Lost Servant*, Chap. 9 Knowledge-Free Devotion



Buddha and Śaṅkar

Both the Buddhist school and the Śaṅkar school want to discover a place where one can live without labor. Buddha says that life itself is unnecessary; that there is in actuality no labor, no life, no existence. According to the Buddhist school, we can do away with our existence. It is a mania to keep up our existence in the struggling world, so we should do away with this mania. Why should we live at all? So, the Buddhists advocate nirvāṇa, the cessation of existence.

And Śaṅkar Āchārya says, “Of

course there is life, but this life is not desirable. We are always suffering from injury, and there is a force which is always diminishing us, and ultimately we die. We are challenged by slow death, slow poison.” It is true that life in the world of mortality is undesirable. Then, what is the solution? Śaṅkar says that the endeavor to maintain one’s individual self is undesirable. There is no possibility of maintaining individuality and at the same time enjoying real peace, eternal peace. So, we shall have to give up the charm of individual life.

According to Śaṅkar, there is one universal spirit, and that is a blissful

conception. We are merely reflections of that. That spirit has been reflected everywhere. Somehow it has created this mysterious individual ego or consciousness. We must not be very eager to maintain this false ego; we must dissolve it. And when that is done, we shall find that only spirit remains.

In our present condition, there can be no cure to the disease of mortality. At every moment, we are losing ourselves in some way or other. This cannot be solved. But Buddha and Śaṅkar have given only a partial understanding. But *Śrīmad Bhāgavatam* says, “The proper solution is to practice abnegation, detachment from the environment, by seeing it in relation to the service of Kṛṣṇa. That knowledge by which you can attain perfection while maintaining your own individuality, interest, and prospect is possible only with bhakti, devotion, dedication. By exploitation you have to die. And by abnegation you merge into a sort of zero (Virajā, Brahmaloḳa) in some unknown quarter, never to rise from there again. But I recommend the kind of renunciation and knowledge

which is embraced by devotion, dedication to Kṛṣṇa. If you accept that, then your inner self, your true self, can live forever in a happy life.”

Naiṣkarmyam means no pain of labor. A labor of love is the innate function of the soul. In our ordinary conception, labor carries a reaction. As we labor, things diminish and vanish, attacked by death. But these difficulties have all been eliminated by the recommendations given in *Śrīmad Bhāgavatam*. *Śrīmad Bhāgavatam* advocates vairāgya and jñān embraced with bhakti, a life of dedication. *Bhāgavatam* says, “Shake off exploitation and renunciation. You will not have to depend on them. They can be absorbed by dedication. Renunciation and knowledge are complete in devotion, and at the same time you can maintain your individuality.

Śrīmad Bhāgavatam has harmonized knowledge and renunciation by supplying their very life in devotion. Through devotion, we can maintain our individuality, our activity, our prospect, and at the same time find immense peace and ecstasy in life. *Śrīmad Bhāgavatam* offers us a happy, eternal life



simply by adding dedication to jñān and karma.

You will work, or energize; but it will not come under the jurisdiction of karma, which has a reaction. Your energy will be used for the Center. *Bhagavad-gītā* tells us, “Work only for the Center; otherwise, you will be tied down with a reaction.” So, it has been made clear that a very laudable life is possible for us if we dedicate ourselves to the highest center. That is neither dishonorable nor tiresome. Neither is it ignorance. So, we should take this course which *Śrīmad Bhāgavatam* recommends for us.

If we are attentive to that and try to follow the advice coming from the real source, from real saintly persons, we will become properly adjusted; we will develop a proper understanding. And everything will be harmonized. One who has this realization will be victorious over all possible suggestions or conceptions of knowledge. Only by devotion, by dedication to Kṛṣṇa, can we very easily

become free from ignorance in the world of suffering.

To be a devotee means to serve; service is everything. Our proper life is to be found in dedicating ourselves and in self-distribution, not self-aggrandizement. We can live in service. All difficulties will be removed if we take to the line of dedication. There we will find everything: our individuality, the most favorable environment, our highest prospect. Only our angle of vision should be changed. And that angle of vision should be acquired through the Center. We must try to understand how everything will be seen in relation to the Center. Whatever we see, we must try to study its position in accordance with the Center. We must locate or calculate what its position is in relation to the Center. And with that angle of vision, we may establish our relationship to anything. If we can develop this vision, we will get relief from all undesirability. This is the teaching of *Śrīmad Bhāgavatam*.

“ *Whatever we see, we must try to study its position in accordance with the Center. [...] And with that angle of vision, we may establish our relationship to anything.* ”

This is the specialty of Bhāgavat philosophy. It always tries to establish the conception of divine love, divine sentiment, and divine feeling above intellectualism and the mastery over energy. The masters of power and the masters of knowledge have no value if devoid of the master of love. On the other hand, if it is possible for one devoid of knowledge and power to enter into the area of love, his life is successful. His movement is no longer considered as reactionary labor (karma), and his knowledge is real knowledge about Kṛṣṇa (sambandha-jñān). Real knowledge about Kṛṣṇa, His paraphernalia and who is who in the spiritual world, is not within the jurisdiction of the knowledge that we can obtain by conducting scientific research. It is not like that; it is fulfilled in itself.

And Devarṣi Nārada came to Vedavyās to recommend to him, “You must introduce this very clearly in your present book. In the Vedas and Upaniṣads and in the *Mahābhārata*, you have dealt previously with different aspects of knowledge and work. But it is not so clear. And now

very clearly and definitely you should describe the success of life in its fullest form, independent of knowledge and energy.” It is possible to reinstate ourselves with our lost wealth independent of energy and intellectual research.



DIVINE INSTRUCTION

Śrīla Bhakti Sundar Govinda Deva Goswāmī Mahārāj

from *Golden Reflections*, “Earlier Days”



Question: When most devotees think of the Maṭh, they first of all think of the Temple. When did it begin to manifest?

Śrīla Mahārāj: Construction was begun on the Temple after the first group of brahmachārīs left to start their own mission. A new group came to stay here which was mainly made up of the direct disciples of Śrīla Guru Mahārāj. That new group consisted of myself, Hari Charaṇ Prabhu, Kṛṣṇa Śaraṇ Prabhu (now Śrīpād Araṇya Mahārāj), and another two or three devotees. We stayed here and also we would go preaching outstation. We would go house to

house to tell the people about Śrīla Guru Mahārāj, and to beg alms. This was first begun by Jājāvar Mahārāj, Goswāmī Mahārāj, and Madhusūdan Mahārāj, who all helped Śrīla Guru Mahārāj after the first group of brahmachārīs left Śrī Chaitanya Sāraswat Maṭh. They were the first to start and establish the preaching for Guru Mahārāj and they collected also. We went with them, and in later years when they stopped, we continued the collection from that same field.

Each of those sannyāsīs had their own Mission, but they collected for Śrīla Guru Mahārāj. Madhusūdan Mahārāj’s Maṭh is in Burdwan,

Jājāvar Mahārāj has two or three, and Goswāmī Mahārāj has many Maṭhs, but they each would come to preach and collect for Śrīla Guru Mahārāj. We would take them and they would head our group. By their preaching, some rice, bhoga, and money came. In this way they helped Śrīla Guru Mahārāj.

Even when Śrī Chaitanya Sāraswat Maṭh was just two thatched houses, there would be many thousands of people coming to attend the festivals and to take prasādam—just like now. Śrīla Guru Mahārāj was able to provide prasādam for everyone by the energy of the devotees’ collection. Every year Madhusūdan Mahārāj would go to collect for the festivals with us, and sometimes Jājāvar Mahārāj would also come.

The first Nabadwīp Dhām Parikramā was started by myself under the guidance of Śrīla Guru Mahārāj. I proposed to Śrīla Guru Mahārāj that if we could start a Nabadwīp Dhām Parikramā, it would not be difficult to find people to participate. When going out on the collections and meeting the many villagers I would have the

chance to encourage many people to join our parikramā.

At that time only two other parties did Nabadwīp Dhām Parikramā: Keśav Mahārāj and the Māyāpur Maṭh.

Goswāmī Mahārāj, Jājāvar Mahārāj, and Madhusūdan Mahārāj joined with our parikramā party along with their many disciples and followers. They would all come here in Śrī Chaitanya Sāraswat Maṭh at festival times. Their parties were big, and we would put up a temporary tent for their accommodation. Goswāmī Mahārāj’s party itself consisted of maybe two hundred followers, mainly grhastha villagers. Jājāvar Mahārāj’s party was about a hundred persons, our own maybe two hundred, and Madhusūdan Mahārāj would have about fifty. In this way many people came and joined with our parikramā party. We continued in that way for a few years.

After that, Mādhav Mahārāj also started to make Nabadwīp Dhām Parikramā. Then, by the will of Śrīla Guru Mahārāj, Goswāmī



Mahārāj made his Maṭh in Māyāpur—the Nandan Āchārya Bhavan Temple—and he too started Nabadwīp Dhām Parikramā. Jājāvar Mahārāj’s party joined with Mādhav Mahārāj, and from that time our own parikramā continued independently. Every year since then there has been Nabadwīp Dhām Parikramā from Śrī Chaitanya Sāraswat Maṭh.

Question: I heard that parikramās to other holy places were also arranged.

Śrīla Mahārāj: I took pilgrimage parties to other places in India, including Badarik Ashram, and so did Śrīla Guru Mahārāj. At that time I wasn’t so expert at collecting funds, especially in Kolkata, but our expenses increased day by day. Furthermore no temple building had yet been constructed.

I had noticed that Keśav Mahārāj, Chaitanya Maṭh, and Goswāmī Mahārāj were all running Indian tours. Therefore I proposed to Śrīla Guru Mahārāj that we could also organize Indian tours, part by part: Southern India, Northern India, Western India, and so on. Śrīla Guru Mahārāj replied, “If you can, that will be very good.”

The success of such a journey would very much

depend on the cooperation of the railway company, so I suggested to Śrīla Guru Mahārāj that if we go to Badarik Ashram, then it would entail the least reliance upon the railways. Then there would be a greater chance of success for the tour. To do that would entail taking the Doon Express to Haridvar and then a bus to Rishikesh, from where the journey would continue by foot. Śrīla Guru Mahārāj commented, “It would be an arduous journey. Can you organize and run it successfully?” I said, “Yes. If you give your grace, I can.”

Śrīla Guru Mahārāj gave me enthusiasm and said, “If you can, it will be very good.”

Then, myself and other devotees, we went and gathered people for the tour. With the help of our patrons we advertised by distributing handbills from door to door.

In the first party were about fifty-four persons. Myself and Paramahansa Mahārāj—a sannyās disciple of Śrīla Guru Mahārāj who also helped him very much by collection and preaching—we took charge of the party. I was very young at that time, around twenty-four years old. For that first tour Śrīla Guru Mahārāj said it was necessary for an older devotee

“Śrīla Guru Mahārāj also came with us on three or four occasions. He went on the train tours and also on the pilgrimage by foot to Badarik Ashram.”

to also head the party, therefore he invited Paramahansa Mahārāj. Actually I was in charge, but Paramahansa Mahārāj was very helpful. Each year we would go to Kedarnath, Badarik Ashram, and Tunganath.

After that we started various parikramā tours to the holy places of Southern India, Western India, Purī, Vṛndāvan, Dvārakā, and so on. These tours would all go to holy places. We established good relations with many people, and many of them also took initiation from Śrīla Guru Mahārāj. Many of the participants became devotees. In addition, by those tours we were able to collect much money at that time. I can remember that each tour would make at least Rs 5,000. With our nourishment they were very happy.

Śrīla Guru Mahārāj also came with us on three or four occasions. He went on the train tours and also on the

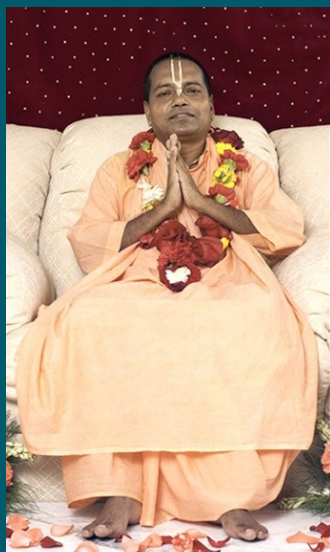
pilgrimage by foot to Badarik Ashram. By that time the bus ran into the Himalayas all the way up to Rudra Prayag or maybe Chāmauli. When we first started, the whole journey by foot was about 286 kilometers and it took one month to complete.



SPIRITUAL GUIDANCE

Śrīla Bhakti Nirmal Āchārya Goswāmī Mahārāj

from *Guidance* — Volume 1



When the Family Is Against

6 September 2011

A devotee asked me the other day what to do: his father does not allow him to come and is always against Kṛṣṇa consciousness.

There is a very nice example. Raghunāth Dās Goswāmī always wanted to go to serve Mahāprabhu, always wanted to go to Kṛṣṇa consciousness, but his father always stopped him—every time he would bring him back to the house and lock the door. Some devotees have only one-two ‘security men’ (their father

and mother), but Raghunāth Dās Goswāmī’s father was a very rich person and he engaged eleven security men for his only son.

Raghunāth Dās Goswāmī again and again went to Mahāprabhu, but Mahāprabhu told him, “Go back!”

antare niṣṭhā kara, bāhye loka-vyavahāra

achirāt kṛṣṇa tomāya karibe uddhāra

“Be fixed internally and behave like everyone else externally. Kṛṣṇa will rescue you soon.”

(Śrī Chaitanya-charitāmṛta, Madhya-līlā, 16.239)

“It is not necessary to show your external devotion so much,” He said.

There was also one devotee who grew a beard because he had a problem with his father: you can show your father you are not involved in devotional activities, and inside you can continue. It is not necessary to show anything externally, you can do everything internally. This is why a strong relation is necessary, then no one can stop you. Śrīla Raghunāth Dās Goswāmī is an example of that.

Mahāprabhu told him, “Go back to your home. Do not show markāṭa vairāgya: do not be renounced like a monkey.” Hanker for the Lord internally—it is not necessary to show anything to your father. If, when you show your chanting beads to your father, he becomes crazy, then do not show it to him. Be sincere and follow the rules and regulations within (antare niṣṭhā), but show your parents that you are not a devotee, or not a devotee any more, then your father will be very happy. He

will again send you to Delhi to study, and from Delhi you can from time to time come to Vṛndāvan to see the Deities. Finished. That is the answer; that is the policy. “Kṛṣṇa ye bhaje sei baḍa chatur: those who worship Kṛṣṇa are very clever.”

I have told many times how I came here. My father was searching everywhere, going from place to place, and a year later he thought, “My son had some attachment to *Bhagavad-gītā*, maybe he went to a temple.” My mother had searched all Māyāpur and then came here. One day, I was making the roof of a building here, and I saw from the roof my mother was coming. I immediately ran downstairs and told the security, “There is a lady coming. She will probably ask about this person (I told him my previous name). Tell that lady he is not here.” Do you see how cruel I had to be? At that time I was a new boy, a one-year-old boy, and I did not have so much foundation in Kṛṣṇa consciousness, did not have so much spiritual consciousness, so they could have easily converted me and taken me away to the illusory environment. That is why I had to be cruel and do that. This is how it happened.



Somebody may think, “Oh, he is very bad. He told his mother he was not here,” but it is not a problem for me. Somebody can say this or that, but it is not a spiritual matter why I took such a decision. I did what I had to do.

Once I asked Gurudev (it was after I took sannyās, in 2002 or 2001),

“Gurudev, I need to go to my previous place, the father’s house. There is some land in my name, I can sell it, and that money will come to the temple...”

“How much money will you get?”

I said how much I could get, and Gurudev replied,

“OK, I will give you that money. You do not have to go there.”

“I do not want any money, but if for the temple somebody can take the land, why not?”

“It is not necessary to go there. I will lose you because of some money. Money is not necessary, I will give it to you if you want.”

So, it is not necessary to show anything. You can pretend and say, “O mother, I will never go there again, I will not leave you. I will stay in the family and will serve you. I will do everything.” At the same time, you can say, “How will I serve you if I do not study? Please, allow to me to go to Delhi to study.” From there you can go to Vṛndāvan sometimes.

That is devotional activities. You are telling a lie, but a lie for what? For service, so there is no problem. If for the service to the Lord you do something wrong, it is not a problem. Who do you do it

“ ‘How will I cut the bondage of the illusory environment?’ Mahāprabhu said to him, ‘That is not your business. That is My business.’ ”

for? If you do it for the Lord, for Gurudev, then it is allowed. It is not my words, it is said in the śāstra, scriptures. The scriptures also show it: many devotees do something wrong for the service to the Lord—actually they can do anything for the service to the Lord, to Kṛṣṇa. That is the main siddhānta.

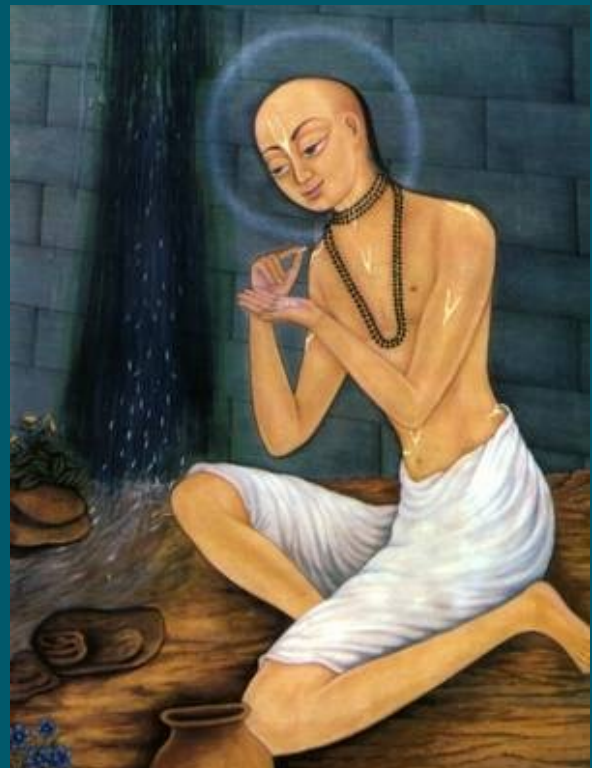
Raghunāth Dās Goswāmī also asked Mahāprabhu, “How can I come to You? If I become involved in the family life, how will I ever come to You? How will I cut the bondage of the illusory environment?” Mahāprabhu said to him, “That is not your business. That is My business.”

*se chhala se-kāle kṛṣṇa sphurābe tomāre
kṛṣṇa-kṛpā yāre, tāre ke rākhite pāre*

“Kṛṣṇa will reveal to you how you can come. Who can stop the one who has got mercy of Kṛṣṇa?”

(Śrī Chaitanya-charitāmṛta, Madhya-līlā, 16.241)

No one can tie or lock you if you have got mercy from the Lord, from Gurudev, from Mahāprabhu. You will come—for sure; but you must have desire to come. It will depend upon your desire—no one can stop you if you have a strong desire and the strongest faith. The scriptures say this clearly.



7

Mahāprabhu explained, “Kṛṣṇa will give you some intelligence and you will understand how you can come, how you can again join Kṛṣṇa consciousness, and how you can come to Me. That is not your business. Leave this to Me.”

HEARTFELT WISDOM

Śrīpād Bhakti Mādhava Purī Mahārāj, PhD

from Mahaprabhu.net



Śrīla Prabhupāda's Influence on the Scientific World

May 1, 1997 — Śrīla Vṛndāvan Dās
Ṭhākura's Tirobhav

In 1936 in Bombay, now known as Mumbai which is its ancient Mahārati name, Śrīla Prabhupāda (Swāmī Mahārāj) wrote the following in the *Harmonist* in honor of his Spiritual Master Śrīla Bhakti Siddhānta Saraswatī Prabhupāda,

“Personally, I have no hope for any direct service of the coming crores of births in the sojourn of my life, but I

am confident that some day or other I shall be delivered from this mire of delusion in which I am at present so deeply sunk. Therefore let me with all my earnestness pray at the lotus feet of my Divine Master to allow me to suffer the lot for which I am destined due to my past misdoings, but to let me have this power of recollection: that I am nothing but a tiny servant of the Almighty Absolute Godhead, realized through the unflinching mercy of my Divine Master. Let me therefore bow down at his lotus feet with all the humility at my command.”

In September of 1965, almost 30 years later, Śrīla Prabhupāda came to New

York and after a difficult struggle established ISKCON, the International Society for Kṛṣṇa Consciousness in 1966. He came with the sole intention of continuing the Mission of his own Gurudeva who had established 64 Maths in India during the 1930's. Śrīla Śrīdhara Mahārāj succinctly stated what his mission was. In three steps Śrīla Bhakti Siddhānta Saraswatī Prabhupāda covered the whole of Reality,

“Calculation, the rules and regulations, awe, reverence, all these things are minimized, checked, slackened with the softness of Vṛndāvan within, and with the hardness of a devastator without, he [Śrīla Bhakti Siddhānta Prabhupāda] created havoc in the materialistic world, fighting with one and all. Single-handedly fighting against the whole world, and cutting asunder everything in the exploitive realm - that was his external attitude. And his second attitude was to put a stop to all scholarly researchers and doctorates of different departments, and to stop their boasting research, and third, to minimize, to slacken the

grandeur of the worship of Nārāyaṇ. He caused the domain of love to descend into this plane with the service of Rādhā-Govinda, establishing the flow of Divine Love from the heart as all in all. With that we come to serve our object of worship, and he represented the service of Rādhā-Govinda as the highest attainment.”

So Śrīla Bhaktivedānta Swāmī Prabhupād came with this same mission. We were taught to bow down daily to Guru saying,

“I offer my obeisances to His Divine Grace A.C. Bhaktivedānta Swāmī Prabhupād, who is very dear to Lord Kṛṣṇa having taken shelter at His lotus feet. Our respectful obeisances unto you O spiritual master, servant of Śrīla Saraswatī Goswāmī. You are kindly preaching the message of Lord Caitanya and delivering the Western countries which are filled with impersonalism and voidism.”

Modern science teaches that matter is the basis of Reality. This is a philosophy of impersonalism and voidism. The atomic theory of matter is basically the theory of the Greek philosopher Anaxagoras.



The Paramāṇuvāda of the Indian sage, Kanaḍa, also presents an atomic theory of matter. The modern atomic theory is very problematic. The philosopher Alfred North Whitehead pointed out that our present atomic theory does not account for the existence of motion. (He later developed his own theory of matter called “process theory” that includes the dynamic aspect of Reality.) Given only atoms and the void as the starting elements, motion appears in the system as an ad hoc principle, not derived from just atoms and void. Time is therefore not inherent in the system either. Thus modern scientific laws are time invariant, meaning that phenomena that they explain can occur in reversible order. Such a description, however, does not correspond to Reality since time goes in only one direction from past to future. There is also no definitive explanation of how subjective experience or personhood arises from the basic ab initio principles of physics. These include e , h , m and c ,

the electronic charge, Planck’s constant, mass and the speed of light, respectively.

To describe subjectivity as epiphenomena, apparent manifestations of complex material interactions, is only avoiding the issue. Reductionism means to attempt to explain all subjective experience and personality at the mechanical atomic level. This is the theory that life comes from matter by a process of gradual evolution over a long time span. Śrīla Prabhupād especially wanted to uproot this idea that life came from matter. He wanted to establish that life comes from life, and even that matter comes from life. I remember that it was a relief for us to realize that we were ultimately persons and God was ultimately personal. A personal Reality was a lot less difficult to conceive than an impersonal, materialistic one. I am a person. This is obvious. To conceive of ourselves as a combination of atoms and molecules is difficult. It is

“ This is indeed a Copernican revolution in thought [...] from a provincial self-centered one, at odds with others of similar conception, to a harmonious, surrendered life of Krishna-centered existence in the service of Guru and Vaiṣṇava.

difficult to think of how a stone can give rise to a concept. But that mind or soul can contain “stone” as a concept within it is not so difficult. When we think of the hard, “kickable” stone out there beyond the subtle and ephemeral mind we may feel that the two realms have nothing in common. However, the objective world relates to the subjective world as its negation, or it’s opposite. For example, night is the negation of day, sleep is the negation of wakefulness. The negative charge is the opposite of the positive, etc. In all these cases we can see that negation does not imply annihilation. So the subjective world is inseparably related to the objective world. If one exists then the other must also exist. So matter and mind both must have their own existence in themselves. If one exists then the other must also exist. But in what medium do these two principles exist? Ultimately the ground or actual being of subjective and objective existence is Spirit or the Absolute. Those who stand on the objective ground do not stand on ultimate Reality. Only those who know that their being arises from the Absolute, the conscious world can know Reality in Truth.

but was never able to answer, “What is the relation between the world of ideas and the world as it is?” Śrīla Prabhupād immediately answered, “Yes, that is the difference between matter and spirit.” This was astonishing to us! We were not in contact with matter. Rather we were under the influence of a material conception of life. In other words, matter is the world of ideas, and spirit is the world as it is. Spirit is simultaneously substance as well as subject. We think ourselves to be the knowing agents of Truth. However, if Truth itself is a knowing Agent then we are just a moment in the subjective activity of the Absolute Person. The failure of modern science is that it does not include the observer in its considerations. That the subjective observer is a part of Truth means that Truth must be subjective in itself. This is indeed a Copernican revolution in thought. Copernicus changed the thinking of man’s place in the universe from an earth centered perspective to a solar centered one. Śrīla Prabhupād and ultimately Śrīla Śrīdhara Mahārāj helped to change our perspective of life from a provincial self-centered one, at odds with others of similar conception, to a harmonious, surrendered life of Kṛṣṇa-centered existence in the service of Guru and Vaiṣṇava.

[This article will be continued in the next issue of ŚRĪ MAHĀNET.]



Once I asked Śrīla Prabhupād a question that Albert Einstein had pondered throughout his whole life

Son & Mother Pilgrimage to India

New Jersey, USA



Mumbai > Vrindavan > Navadwip, India



In honor of Śrīpād Bhakti Mādhava Purī Mahārāj, Kṛṣṇa Keśava Das and Tulasī Mahārāṇī Devī Dāsī travelled throughout India to places relevant to Mahārāj’s devotional service in the 1970s and 80s. Clicking the image takes you to the playlist of vlogs that we created documenting our journey throughout different temples, holy places, and an ecovillage.

SCIENTIFIC SANKIRTAN UPDATES

CAMPUS LIFE

The Science of Life Club Hosts a Women in STEM event

BY IMAN AHMED ON APRIL 13, 2026

On Wednesday, April 8, the Science of Life Club organized a Women in STEM Interdisciplinary Panel in the lecture hall in F-111. The program was hosted by Yater Henry, a student of Psychology, and Kris Rolke, a Stockton Alum of Liberal Arts with a minor in Philosophy & Religion and Sustainability. It was moderated by students Marisa Riley, majoring in Biochemistry and Molecular Biology, and Tasfia Khan, majoring in Mathematics and Physics. The panel consisted of five doctoral professors in the STEM field here at Stockton University.

Dr. Susanne Moskalski is an associate professor of Marine Science. Dr. Moskalski received her PhD in Marine Studies from the University of Delaware. She speaks about her experiences with negative self-talk. Despite achieving great

Stockton University’s Science of Life Club is affiliated with the Princeton Bhakti Vedanta Institute, and was inspired by Śrīpād B. M. Purī Mahārāj in 2020. Here is the link to the school newspaper’s summary of an event that the club held in early April 2026. This women in STEM interdisciplinary panel discussion allowed space for professors to share candidly with students in the audience about their experiences trying to find identity and self-worth in and out of their career. They also reflected on their perspectives of faith and its relationship to practicing science. The summary concludes with:

“Across the panel, a common theme emerged: identity should not be confined to a single role or expectation. Whether discussing career paths, personal struggles, including medical issues, or societal pressures, each speaker reinforced the idea that growth is ongoing and nonlinear.”

<https://stocktonargo.com/2026/04/13/the-science-of-life-club-hosts-a-women-in-stem-event/>

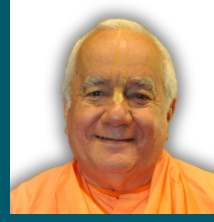




ABOUT THE PRINCETON BVISCS

The Princeton BVISCS is a center for the advanced study of the nature and origin of life and matter, utilizing the ancient Vedic insights into consciousness and the self. The Institute consists of a body of scientists and scholars who feel that existing scientific models are too restrictive to account for the observed phenomena of life. Modern science revolves around the concept that everything, including life and consciousness, can be fully explained and understood by recourse to matter alone. The Vedic scholars on the other hand, who made the study of consciousness their primary concern, held that conscious life is primordial and cannot be reduced to physicochemical phenomena. This is the essence of *Bhagavad-gita* verse 10.8: *aham sarvasya prabhavo mattah sarvam pravartate* "I, Krishna, am the source of all spiritual and material worlds. Everything emanates from Me." Taking this hint, members of the BVISCS are developing new scientific paradigms incorporating consciousness and other higher order spiritual phenomena as irreducible features of nature.

Editor: Krishna Keshava Das



**Śrīpād Bhakti Mādhava
Purī Mahārāja, Ph. D.
Serving Director**

Śrīpād B. M. Purī Mahārāja, Ph. D., earned his undergraduate degree at Rutgers University and completed a Masters and Ph. D. in Theoretical Chemistry from Georgetown University in 1970. After completing postdoc work with the National Bureau of Standards in Washington D.C., Dr. Purī moved on to rigorous study and practice of the Bhagavat Vedantic philosophy and Bhakti yoga. He was one of the five founding charter members of the original Bhaktivedanta Institute in 1976, and became the Regional Director of the office in Juhu, Mumbai, India for a number of years. After diving deeper into the study of the philosophical relation between Bhagavat Vedanta and Hegel's Conceptual Realism, Dr. Purī returned to the United States in the 1990's. He opened the Princeton Bhakti Vedanta Institute in 2012. Śrīpād B. M. Purī Mahārāja, Ph. D., is a harinam and brahmin diksha disciple of His Divine Grace Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda and a śannyasi disciple of Śrīla Bhakti Rakṣhaka Śrīdhara Deva Goswāmī Mahārāja.



[Kindly subscribe to the ŚRĪ MAHĀNET mailing list here](#)

for quarterly newsletters discussing the spiritual science of biogenesis (life and matter come from life), the conclusion of knowledge (Bhagavat Vedanta philosophy), the subjective evolution of consciousness, and the path of devotion (Bhakti yoga).

[Kindly join our WhatsApp group](#)

for regular updates regarding the service activities of the Princeton Bhakti Vedanta Institute.

[MBC TV - Mahaprabhu Broadcasting Channel on YouTube + Other Social Media Platforms](#)